educational advancement, they were not behind any other community. Time was when the Catholics were backward in education. In those days they never clamoured for appointments in the public service. But now there were many qualified men among them. They were not, however, receiving adequate representation in the public service. Catholics never wanted that they should be given any special consideration in supersession of the legitimate claims of other communities. They only wanted that their rights should be duly recognised. They did not also want that Government should give the go-by to efficiencey merely for the sake of communal representation. Their request was only that without prejudice to efficiency, they should be duly entertained in departments where they were not properly represented and that this should be done by giving them precedence when new vacancies arose in such departments.

DEWAN'S REPLY.: Mr. Cheriyathu Cheriyathu, I need add very little to what I said in reply to a similar representation at the 23rd session of this Assembly. All that I need add is, that complete and unqualified equality of opportunity is possessed by your community in respect of public service in Travancore.

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151. Catholics and the Public Service.

MR. KURUVILA CHANDAPILLAI (*Member, Changanachery taluk, Group II*) said that in respect of numerical strength, educational advancement and material prosperity, the Catholic community held an important place among the various communities in Travancore. But in the matter of appointments in the public service this community was suffering many hardships. As a result of their sustained agitation Government had recognised of late the principle of communal representation in the public service and they had further recognised the Roman Catholics as a separate entity among the Christians themselves. But this kind of theoretical recognition of the rights of communities for representation in the public service and of the Roman Catholics for separate representation as a community did not in itself carry matters far. The theory should be brought into practice to the fullest extent. In the case of the Roman Catholics, however, this was not so. In the Land Revenue Department, for instance, not even 1 per cent of the total of 2100 appointments was filled by Roman Catholics. The same was true of the Judicial Department and the Medical Department. In the Judicial Department there were but 10 or 20 Roman Catholic officers, although the total number of appointments in the Department was close on 2400. In the Medical Department there were 140 major appointments, of which not more than 9 were held by Roman Catholics. In the Excise Department there were about 86 appointments carrying a pay of above Rs. 50, of which barely two went to the share of the Roman Catholics. In the Public Works Department there were above 100 high appointments, and of these there were only 3 held by Roman Catholics, while Brahmins held no fewer than 56. In the Registration Department there were 103 high appointments, of which 5 alone

were held by Roman Catholics. Among the 84 high appointments in the Department of Agriculture, there was only a solitary Roman Catholic. This unfortunate disparity was most pronounced in the Education Department where of the 900 appointments only 2 per cent fell to the share of Roman Catholics. 500 of these appointments were in the higher grade, but of this number as many as 226 went to Brahmins and nothing more than 21 to Roman Catholics. The same feature marked other departments as well.

It was not owing to aversion to other pursuits that the Roman Catholics were clamouring for a share in the public service. Their industrious habits were well-known. In this matter they were impelled primarily by a desire to maintain the self-respect of their community.

In so far as Government had already recognised the principle of equal representation of communities in the public service, they had only to enforce that principle now. For this purpose they should bring pressure on their subordinates and when necessary deprive recalcitrant officers of their powers of appointment.

DEWAN'S REPLY: Mr. Kuruvila Chandapillai, what I said to the last representative applies also to yourself.

152. Ezhavas and the public service.

MR. N. KUNJURAMAN VAIDYAN (*Member, Nominated*) said that Ezhavas were a community whose traditional profession it was to tap trees, get toddy, sell it and fatten the public exchequer. In numerical strength and in educational advancement they stood in the forefront of the various communities in the State. But in the Excise Department which owed all its revenues to their industry the only representatives of their community were two second grade Inspectors. In view of the present circumstances of the community, one of these should be appointed as an Assistant Excise Commissioner.

An Ezhava should be appointed as a Munsiff in one of the many Munsiffs' places in the State. There were at present only two Ezhava officers in the Judicial Department, both of them District Judges, of whom one would retire soon. Of the 40 Munsiffs in the Department, 11 were Brahmins, 16 Nairs and 11 Christians. One of these places should be given to an Ezhava.

A qualified Ezhava should be appointed as the Director of Ayurveda. If that was done the cry of the Ezhavas for the appointment of a departmental head from among them could be easily silenced.

The proposed post of a full-time Protector of the Depressed Classes should be given to a member of the Ezhava community which stood ahead of all the other depressed classes in the State.

Stringent instructions should be issued for the entertainment of more Ezhavas, both men and women, in the colleges and High Schools in the State.

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